

ADVENTIST PIONEER LIBRARY



Lest We Forget

"We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history." LS 196

THE IMPORTANCE OF THE PIONEERS

all your ways be established." Proverbs 4:26.

by Fred Bischoff

We are living in a time when foundations are being tested. "Every wind of doctrine" (Eph. 4:14) is testing us to see upon what we are established. When the wind turns into a flood, it will be shown in a final way whether we have built on "the Rock" or "on the earth without foundation" (Luke 6:49).

Scripture tells us that the Rock we need is Jesus Christ (1 Cor. 3:11; 10:4). Built on Him we are secure. We need then to know Him (John 17:3). But the stability of the person of Christ is fully seen only with an understanding of His "sayings" which He personified (Luke 6:47), the foundation principles of the Christian church (Heb. 6:1, 2). So this Person and His principles are inseparable, both being dimensions of the Whole Being that He is. It is in this way that we are told both to build on Christ and to build on His teachings.

Christ in His wisdom shared that founding position, which He had as the "chief cornerstone," and upon which He built His church (Matt. 16:16-18), with other godly men, the "apostles and prophets" (Eph. 2:20). The apostles were those who met two criteria. First they must have seen Christ, not just casually or figuratively, but deeply and in a literal way. It was thus that Paul could claim to be an apostle though not numbered among the twelve (1 Cor. 9:1; 15:7-9). They were eyewitnesses in a special sense. Secondly, as the word implies, they also were commissioned in a special way to go and tell what they had seen.

The prophets were individuals who in a similar special way were spokespersons for God, sent with messages to "those who believe" (1 Cor. 14:22), those who had accepted the gospel that the apostles preached. So it was the ministry of these, "first apostles, second prophets" (1 Cor. 12:28), duplicating the ministry of Christ, that

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PIONEER

WIVES

by Joy Radzik & Frances Foster



We do not read a lot about the wives of the pioneers, and the women who were connected with the Millerite movement and the early years of Adventism. However, these women had heavy responsibilities, and quietly and without fanfare carried on their work in the home and family and wherever the Lord opened avenues of service.

The reminiscences of Mrs. Jennie Ayars-Kellogg in her account of "Growing Up With the Third Angel's Message," give us a glimpse into the lives of these courageous distaff pioneers. Jennie's father, Hazael Manning Ayars, married one of four daughters of a Mr. Stanbrough of New York. Mr. Stanbrough's first wife, and mother of two of his daughters, was a Seventh-Day Baptist and had instructed her children in her religious beliefs before her death. Each of the four daughters married a Seventh-Day Baptist young man. Eventually, Mr. Stanbrough persuaded three of his sons-in-law to give up what he termed, "this queer seventh-day religion". However, Jennie's mother and father refused to give up their faith. Mr. Stanbrough threatened to "remember this when I make up my will," but Mrs. Ayars declared she would rather do right and lose a large inheritance. She held the truth of the seventh-day Sabbath to be a more precious inheritance than her father's property.

It was no less difficult in those days to give up the material security and physical comfort that a sizeable inheritance would have afforded; and certainly there was no less intolerance of religious beliefs that did not conform to the popular theology of the day. But we praise God that Mrs. Ayars, with her husband, and in concert with many other stalwart young pioneers, chose to walk in the light of truth. In place of her share in her father's wealth, Jennie's mother chose instead the "Pearl of great price."

Jennie also recalled her marriage to Alonzo Kellogg, and the practice in those early years of Adventism of holding meetings and Sabbath services in various homes. It was customary for the wives to make the communion bread and prepare the wine. Sometimes when they could not get grapes, they would use raisins. In every instance it was the women who made it possible for the believers to gather together in fellowship and to hold meetings and worship services in their homes. With ready and willing hearts and hands, they extended hospitality to friends and strangers alike. Opening their hearts to God's message and their homes to God's messengers, our pioneer women made their hearts and homes places of worship.*

*Excerpts from Mrs. Jennie Ayars Kellogg's account, "Growing up with the Third Angel's Message," *Advent Review & Sabbath Herald*, Vol. 112:15-20; April 11 to May 16, 1935.

THIS ISSUE shows the time frame and relevance of the pioneers of the Seventh-day Adventist church. This topic will be continued in the following issues, the next issue of which is devoted to the importance of the life and work of William Miller. We encourage your letters of comment and criticism and will give space for airing your views.

The issue in hand is a reprint of Volume 1, Number 1, which was published in 1991. We hope you appreciate this renewed presentation of the material. We invite our readers to order the complete collection of *Lest We Forget* published since 1991.

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	1780	1790	1800	1810	1820	1830	1840
1. William Miller 1782-1849	M						DAY FOR YEAR - PROPHETIC INTERPRETATION 1844
2. Joseph Bates 1792-1872		M		HEALTH REFORM	7TH DAY SABBATH REFORM		
3. George Storrs 1796-1879			M		STATE OF THE DEAD		
4. John Byington 1798-1887				METHODIST	UNDERGROUND RAILROAD		
5. Stephen Pierce 1804-1883				M	EARLY SDA MINISTER		
6. Charles Fitch 1805-1844				M	DESIGNED '1843 CHART'		
7. Joshua Himes 1805-1896				M	PUBLISHER, PROMOTER, ORGANIZER OF		
8. Hiram Edson 1806-1882				M	EARLY SDA		
9. Samuel Snow 1806-1870				M	INITIATED THE 'SEVENTH-MONTH M		
10. William Farnsworth 1807-1888			M	EARLY SDA	FIRST LAYMAN TO KE		
11. Josiah Litch 1809-1886				M	PREDICTED FALL OF OTTOMAN		
12. Rachel Preston 1809-1868				M	SDB INTRODUCED THE SABBATH		
13. Roswell F. Cottrell 1814-1892					SDB		
14. O. R. L. Crosier 1820-1913					M	STUDIED THE	
15. J. H. Waggoner 1820-1889						EVANGELIST,	
16. James S. White 1821-1881					M	EARLY SDA	
17. Ellen G. White 1827-1915							SDA
18. Merritt E. Cornell 1827-1893						M	
19. J. N. Andrews 1829-1883						M	
20. George Amadon 1832-1913							
21. J. N. Loughborough 1832-1924						M	
22. Uriah Smith 1832-1903							
23. Stephen N. Haskell 1833-1922							
24. George I. Butler 1834-1918							
25. A. T. Jones 1850-1923							
26. E. J. Waggoner 1855-1916							

26 Pioneer TIMELINES

of many who had a part in discovering the doctrines and laying the foundations of the Seventh-day Adventist Church.

prepared by Frances Foster

Key: M = Millerite
SDB = Seventh-day Baptist
X = did not become SDA
SDA = Seventh-day Adventist and joined the SDA movement at the date indicated

1850 1860 1870 1880 1890 1900 1910 1920 1930

X

1845

SDA

INSTRUCTION:

Pull out sheet to view both pages of centerfold.

(CONDITIONAL IMMORTALITY)

X

1852

1863

SDA

FIRST SDA PRESIDENT

MILLERITE MOVEMENT (CONDITIONAL IMMORTALITY) X

1846

DA UNDERSTANDING OF THE SANCTUARY

EMENT, 'OCT 22, 1844 X

844/1845

EEP SABBATH SDA

MPIRE TO THE DAY (DAY FOR A YEAR)

X

1867

O WASH., NH, CHURCH SDA

1852

SDA WRITER, POET, MINISTER

SANCTUARY TRUTH WITH EDSON AND HAHN

X

1852

EDITOR, SDA RIGHTEOUSNESS BY FAITH

1846

SDA AUTHOR, EDITOR, ORGANIZER

1846

GOD'S MESSENGER TO THE SDA CHURCH

1852

SDA EVANGELIST (WIFE - 1ST BIBLE INSTRUCTOR)

1846

1874

SDA 1ST FOREIGN MISS. TO SWITZERLAND

PUBLISHING HOUSE WORKER

1852

1878 - 1883

SDA

EVANGELIST

ENGLAND

SDA HISTORIAN

1852

SDA EDITOR AND AUTHOR

1853

SDA EVANGELIST & ADMINISTRATOR

1856

SDA

MINISTER & ADMINISTRATOR

1870-1873, 1873

ARMY SDA 1888 MESSENGER, EDITOR, AUTHOR, MINISTER

1888 MESSENGER, EDITOR, MINISTER, PHYSICIAN

2, 1844

LEST WE FORGET

First Quarter, 1991

Page 3

SEE JEHOVAH'S STATELY STEPP

The Pioneers, the Three Angels' Messages, the D

1755 Lisbon Earthquake.

1780 Dark day, Moon to blood.

1798 End of 1260 year prophecy.

1831 William Miller began to speak and publish on the first angel's message and the fulfillment of the 2300 year prophecy announcing the second advent.

1833 Falling of the stars.

1838 Josiah Litch wrote on the seven trumpets of Revelation and set a date for the sixth trumpet as the fall of the Ottoman Empire on August 11, 1840.

1844 In July the Midnight Cry began. There was heavy opposition to the first angel's message and the second angel's message, "Come out of her my people," was given to separate a people out of the confused, creed-bound churches.

1844 At the Exeter campmeeting in August, S. S. Snow showed the tenth day of the seventh month, October 22, to be the end of the 2300 days prophecy. The cry went forth, "Behold, the Bridegroom cometh!"

1844 William Foy had a third vision; but when he saw the cost and sacrifice required, he ceased public speaking. Soon afterwards he sickened and died.

1755

1780

1798

1840 Joshua Himes published the *Signs of the Times* and united with William Miller going from city to city. The fall of the Ottoman empire on August 11, demonstrated the day-for-a-year principle and many believers joined the Advent movement. Hundreds of pastors joined Miller in preaching the prophecies of Christ's 2nd coming.

1842 Following the counsel in Habakkuk 2:2,3, Charles Fitch was encouraged to develop a chart showing the prophecies in Daniel and Revelation. William Foy was given two visions which he shared publicly until the autumn of 1844.

1844 During the winter J. N. Loughborough heard and accepted the first angel's message. There were 256,000 conversions in the U.S.A. between 1840 and 1844.

1844 On March 12, the first disappointment took place and there was a tarrying time. Churches began to shut their doors to the message.

1844 Rachel Preston, a Seventh-day Baptist, moved to Washington, NH and shared the Bible Sabbath with members of the Christian Church. An Editorial in the *Midnight Cry* agitated on the obligation to keep the Sabbath. Frederick Wheeler began to keep the Sabbath.

1844 In September, George Storrs published "Six Sermons" which explained the doctrine of the "unconscious state of the dead."

1844 In early October, Hazen Foss was given on two separate occasions a vision showing the three steps to heaven, but he refused to communicate the vision. T. M. Preble began keeping the Bible Sabbath.

1844 October 22, DISAPPOINTMENT.

1844 October 23, Hiram Edson received an insight that the Sanctuary to be cleansed was in Heaven. O.R.L. Crossier published the Sanctuary doctrine in the *Day Dawn* early in 1845, and again in the February 7, 1846 issue of the *Day-Star*.

1844 Between the Disappointment and January, 1845, some members of the Washington, NH church, following the example of William Farnsworth, began keeping the Bible Sabbath. They formed the first group of Sabbatarian Adventists.

1844 December, Miss Ellen Harmon received her first vision at the home of Mrs. Haines.

1845 In the February 28 issue of *The Hope of Israel*, T. M. Preble published an essay calling the attention of

INGS IN THE SANDS OF TIME:

by Arthur Mallon

doctrines, the Prophecies, and the Prophetic Gift

the Advent body to the Sabbath and the fact that Christians were obliged to keep it.

1845 Joseph Bates studied with the Sabbath keepers in NH, was affirmed in the light, and began preaching the truth from state to state. He soon published a tract.

1846 On a visit to New Bedford, MA, Miss Ellen Harmon became acquainted with Joseph Bates who urged the importance of the Sabbath upon her and James White. They accepted his Scriptural evidence and shortly thereafter she was shown its importance in vision.

1846 The third angel's message, connected with the first and second, began to be proclaimed. The Sabbath

truth, connected with the Ark of God and the light on the Sanctuary, confirmed that the Advent movement was ordained of God. Now the meaning of the "three steps up on the pathway to the city of God" was clear.

1847 In April, James White wrote, "since the seventh month of 1844, the third angel's message was, and still is, a warning to the saints to 'hold fast,' and not go back, and 'receive' the marks which the virgin band got rid of during the second angel's cry."

1848 SDAs were learning that the Sabbath of the 4th commandment was the sign, or seal, of God, and that the time had arrived for the proclamation of the sealing message of Revelation 10:1-4. •

1831 1833 1838 '40 '42 '44 '46 '48

"Many of our people do not realize how firmly the foundation of our faith has been laid. My husband, Elder Joseph Bates, Father Pierce, Elder [Hiram] Edson, and others who were keen, noble, and true, were among those who, after the passing of the time in 1844, searched for the truth as for hidden treasure. I met with them, and we studied and prayed earnestly. Often we remained together until late at night, and sometimes through the entire night, praying for light and studying the Word. Again and again these brethren came together to study the Bible, in order that they might know its meaning, and be prepared to teach it with power. When they came to the point in their study where they said, "We can do nothing more," the Spirit of the Lord would come upon me, I would be taken off in vision, and a clear explanation of the passages we had been studying would be given me, with instruction as to how we were to labor and teach effectively. Thus light was given that helped us to understand the scriptures in regard to Christ, His mission, and His priesthood. A line of truth extending from that time to the time when we shall enter the city of God, was made plain to me, and I gave to others the instruction that the Lord had given me.

During this whole time I could not understand the reasoning of the brethren. My mind was locked, as it

were, and I could not comprehend the meaning of the scriptures we were studying. This was one of the greatest sorrows of my life. I was in this condition of mind until all the principal points of our faith were made clear to our minds, in harmony with the Word of God. The brethren knew that when not in vision, I could not understand these matters, and they accepted as light direct from heaven the revelations given.

For two or three years my mind continued to be locked to an understanding of the Scriptures. In the course of our labors, my husband and I visited Father Andrews (the father of J.N. Andrews), who was suffering intensely with inflammatory rheumatism. We prayed for him. I laid my hands on his head, and said, "Father Andrews, the Lord Jesus maketh thee whole." He was healed instantly. He got up, and walked about the room, praising God, and saying, "I never saw it on this wise before. Angels of God are in this room." The glory of the Lord was revealed. Light seemed to shine all through the house, and an angel's hand was laid upon my head. From that time to this I have been able to understand the Word of God."

Selected Messages Vol. I, pp. 206, 207.—Ellen G. White.

SEEKERS OF HIS GLORY continued from page eight

wounded to death; and his deadly wound was healed: and all the world wondered after the beast." Revelation 13:1-3.

All the world is still wondering after the beast. That deadly wound was given when the French General Berthier took the Pope of Rome captive in 1798. This event ended the dark ages of Papal persecution and prepared the way for final development on earth of God's remnant church of Revelation 10:

"And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, And swore by him that liveth for ever and ever, ... that there should be time no longer: But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets. And the voice which I heard from heaven spake unto me again, and said, Go [and]

take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth. And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take [it], and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey." Revelation 10:5-9.

The world-wide movement in fulfillment of this prophecy took place in the early 1800s. It was a bitter disappointment when Christ was expected to return to earth on October 22, 1844, but did not. Who were those involved in the fulfillment of this prophecy and what was their experience? These are important questions because they relate to the finishing of the mystery of God in and through His church so that principalities and powers in heavenly places might know the manifest wisdom of God.*

Part 2 continues next issue.

THE IMPORTANCE OF THE PIONEERS

continued from page one

"Through wisdom a house is built; and by understanding it is established." Proverbs 24:3

demonstrated their position as co-founders of that which Christ was building upon Himself and them.

A parallel process was seen in the establishing of the Seventh-day Adventist church out of the advent awakening of the early 1800's. There were godly men and women who by faith saw that God was leading them in spite of the disappointment they had experienced, who were eyewitnesses of the genuineness of the work that the Lord had wrought from the beginning of the movement.

Out of the large group professing a belief in the second coming of Christ, this remnant came, "little companies of seekers after truth" [1MR-52 (Letter 38, 1905)], who searched the Scriptures "as for hidden treasure," looking beyond the foundation truths of Christianity to find the foundation truths for the last days. Out of these came those who are identified as "pioneers in our work" (RH 5/25/05), or, as we

like to call them, "apostles of the advent."

It is of interest and importance to note that she whom the Lord chose as a "messenger" did not contribute of herself to this process of discovering the pillars of present truth for our time. She relates that she "could not understand the reasoning of the brethren," that her "mind was locked," but that when the others in their search for truth "came to the point in their study when they said, 'We can do nothing more,' the Spirit of the Lord would come upon me. I would be taken off in vision, and a clear explanation of the passages we had been studying would be given me." (Ibid.) The Lord did this to confirm His order of using "first apostles" in laying down truth, and "second prophets" to confirm and instruct in the process.

Of what importance then are these "first apostles" of Seventh-day Adventism? We have the words

of the messenger easily available to us, for which we must ever thank God. But how important is what the apostles of the advent left for us? The messenger tells us how God feels about this question: "We are to repeat the words of the pioneers in our work, who knew what it cost to search for the truth as for hidden treasure, and who labored to lay the foundation of our work. They moved forward step by step under the influence of the Spirit of God. Let that which these men have written in the past be reproduced." (Ibid.) The prophets confirm the words of the apostles.

We hear God calling us all to complete the affirmation of this dimension of our foundations by doing what was stated, "repeat the words of the pioneers". Let us rise and reactivate their voice, for the storm is rising that will sorely test our establishment upon the truth they uncovered.*

(References from NKJV.)

SEEKERS OF HIS GLORY

THE SEVENTH-DAY ADVENTIST PIONEERS *by Ray Foster*
Part 1

But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us. II Corinthians 4:7.

God has a purpose, an agenda for every age. The agenda for the last generation is the most glorious, for it is written:

"God having provided some better thing for us, that they without us should not be made perfect." Hebrews 11:40.

The agenda for the last generation completes the work of all generations of all time. The mystery of God is to be finished in the last generation:

"But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets." Revelation 10:7.

The church is involved with the finishing of this mystery: *"And to make all [men] see what [is] the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: To the intent that now unto the principalities and powers in heavenly [places] might be known by the church the manifold wisdom of God, According to the eternal purpose which he purposed in Christ Jesus our Lord: In whom we have boldness and access with confidence by the faith of him." Ephesians 3:9-12.*

It is important that we know God has an agenda for

the end-time remnant church. Unless we know the agenda God has for us, how can we cooperate? How can we know unless God tells us? We must be listening and searching to know God's will and ways to hear God's agenda for us. The experience of those who first searched and found the understanding of God's end-time agenda for His church is thrilling indeed. We today not only need to know what these Seventh-day Adventist Pioneers knew but we need to progress in the knowledge and experience of God's end-time agenda for His church.

WHO ARE THE SEVENTH-DAY ADVENTIST PIONEERS?

The time of the end began when the deadly wound was inflicted on one of the heads of the seven-headed beast of Revelation 13:

"And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. And the beast which I saw was like unto a leopard, and his feet were as [the feet] of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority. And I saw one of his heads as it were
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Volume 1

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Number 1

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Ray and Frances Foster

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Vol. 1

Second Quarter 1991

No. 2

William Miller's Dream

In the book *Early Writings* (page 48) in the section titled "To the Little Flock", Ellen G. White referred to William Miller's dream:

"Dear Brethren: The Lord gave me a view, January 26, 1850, which I will relate. I saw that some of the people of God are stupid and dormant and but half awake; they do not realize the time we are now living in, and that the man with the 'dirt brush'[see below] has entered, and that some are in danger of being swept away. I begged of Jesus to save them, to spare them a little longer, and let them see their awful danger, that they might get ready before it should be forever too late. The angel said, 'Destruction is coming like a mighty whirlwind.' I begged of the angel to pity and to save those who loved this world, who were attached to their possessions and were not willing to cut loose from them and sacrifice to speed the messengers on their way to feed the hungry sheep who were perishing for want of spiritual food."

This is William Miller's dream as recorded on page 81 of *Early Writings*:

"I dreamed that God, by an unseen hand, sent me a curiously wrought casket about ten inches long by six square, made of ebony and pearls curiously inlaid. To the casket there was a key attached. I immediately took the key and opened the casket, when, to my wonder and surprise, I found it filled with all sorts and sizes of jewels, diamonds, precious stones, and gold and

To Page 2

Mrs. William Miller The Forgotten Pioneer

Lucy Smith and her family lived in Poultney, Vermont, about 6 miles from the Miller home in Low Hampton, New York. There is little found in William Miller's diary with regards to Lucy and her influence in his life, but on January 2, 1803, at age 20, he wrote, "Be it remembered that on this day, it being a Sunday in the afternoon of the aforesaid day, I did bind myself and was bound to be, the partner of Miss Lucy Smith, of Poultney. And by these presents do agree to be hers and only hers till death shall part us (provided she is of the same mind). Whereunto I here set my hand and seal." Evidently being "of the same mind", they were married on Wednesday, June 29, 1803, and continued together until his death in 1849. They had 10 children, 8 of whom lived to adulthood.

Sylvester Bliss, in his memoirs of Miller, stated, "As Mrs. Lucy Miller is now living, all that might be said to her praise may not be said here. It is sufficient to state, that she was remarkably endowed, by nature and by her industrial and economical habits, to make domestic life highly agreeable, and to favor Mr. Miller's promotion and success...".

FF •

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Miller's Dream *from Page 1*

silver coin of every dimension and value, beautifully arranged in their several places in the casket; and thus arranged they reflected a light and glory equaled only to the sun. I thought it was not my duty to enjoy this wonderful sight alone, although my heart was overjoyed at the brilliancy, beauty, and value of its contents. I therefore placed it on a center table in my room and gave out word that all who had a desire might come and see the most glorious and brilliant sight ever seen by man in this life.

"The people began to come in, at first few in number, but increasing to a crowd. When they first looked into the casket, they would wonder and shout for joy. But when the spectators increased, everyone would begin to trouble the jewels, taking them out of the casket and scattering them on the table. I began to think that the owner would require the casket and the jewels again at my hand; and if I suffered them to be scattered, I could never place them in their places in the casket again as before; and felt I should never be able to meet the accountability, for it would be immense. I then began to plead with the people not to handle them, nor to take them out of the casket; but the more I pleaded, the more they scattered; and now they seemed to scatter them all over the room, on the floor and on every piece of furniture in the room.

"I then saw that among the genuine jewels and coin they had scattered an innumerable quantity of spurious jewels and counterfeit coin. I was highly incensed at their base conduct and ingratitude, and reproofed and reproached them for it; but the more I reproofed, the more they scattered the spurious jewels and false coin among the genuine.

"I then became vexed in my physical soul and began to use physical force to push them out of the room; but while I

was pushing out one, three more would enter and bring in dirt and shavings and sand and all manner of rubbish, until they covered every one of the true jewels, diamonds, and coins, which were all excluded from sight. They also tore in pieces my casket and scattered it among the rubbish. I thought no man regarded my sorrow or my anger. I became wholly discouraged and disheartened, and sat down and wept.

"While I was thus weeping and mourning for my great loss and accountability, I remembered God, and earnestly prayed that He would send me help.

"Immediately the door opened, and a man entered the room, when the people all left it; and he, having a dirt brush in his hand, opened the windows, and began to brush the dirt and rubbish from the room.

"I cried to him to forbear, for there were some precious jewels scattered among the rubbish. He told me to

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In This Issue the life and work of William Miller are highlighted. Miller is best known for the Advent Movement which came to bear his name, "Millerism". God also revived Bible study - especially of the prophecies - through this New England farmer. Part of Ellen White's testimony concerning Miller is also reproduced here.

Vol. 1

No. 2

Editorial Committee: Fred Bischoff,
Arthur Corbett, Gary Foster, Ray & Frances Foster.

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William Miller's Rules of Bible Interpretation

In studying the Bible, I have found the following rules to be of great service to myself, and now give them to the public by special request. *Every rule should be well studied, in connection with the Scripture references, if the Bible student would be at all benefitted by them.*

RULES

1. Every word must have its proper bearing on the subject presented in the Bible. Matt. 5:18
2. All Scripture is necessary, and may be understood by diligent application and study. 2 Tim. 3:15,16,17
3. Nothing revealed in the Scripture can or will be hid from those who ask in faith, not wavering. Deut. 29:29; Matt. 10:26,27; 1 Cor. 2:10; Phil. 3:15; Isa. 14:11; Matt. 21:22; John 14:13,14; 15:7; James 1:5,6; 1 John 5:13,14,15
4. To understand doctrine, bring all the Scriptures together on the subject you wish to know; then let every word have its proper influence, and if you can form your theory without a contradiction, you cannot be in an error. Isa. 28:7-29; 35:8; Prov. 19:27; Luke 24:27,44,45; Rom. 16:26; James 5:19; 2 Pet. 1:19,20
5. Scripture must be its own expositor, since it is a rule of itself. If I depend on a teacher to expound it to me, and he should guess at its meaning, or desire to have it so on account of his sectarian creed, or to be thought wise, then his *guessing, desire, creed, or wisdom* is my rule, not the Bible. Ps. 19:7-11; 119:97-105; Matt. 23:8-10; 1 Cor 2:12-16; Eze. 34:18,19; Luke 11:52; Mal. 2:7,8
6. God has revealed things to come, by visions, in figures and parables, and in

this way the same things are oftentimes revealed again and again, by different visions, or in different figures and parables. If you wish to understand them, you must combine them all in one. Ps. 89:19; Hos. 12:10; Hab. 2:2; Acts 2:17; 1 Cor. 10:6; Heb. 9:9,24; Ps. 78:2; Matt. 8:13, 34; Gen. 41:1-32; Dan. 2; 7; 8; Acts 10:9-16

7. Visions are always mentioned as such. 2 Cor. 12:1

8. Figures always have a figurative meaning, and are used much in prophecy to represent future things, times and events; such as *mountains*, meaning *governments*; *beasts*, meaning *kingdoms*, *waters*, meaning *people*, *lamps*, meaning *Word of God*, *day*, meaning *year*. Dan. 2:35,44; 7:8,17; Rev. 17:1,15; Ps. 119:105; Ezek. 4:6

9. Parables are used as comparison to illustrate subjects, and must be explained in the same way as figures, by the subject and Bible. See explanation of the ten virgins, Miller's Lectures, No. 16. Mark 4:13

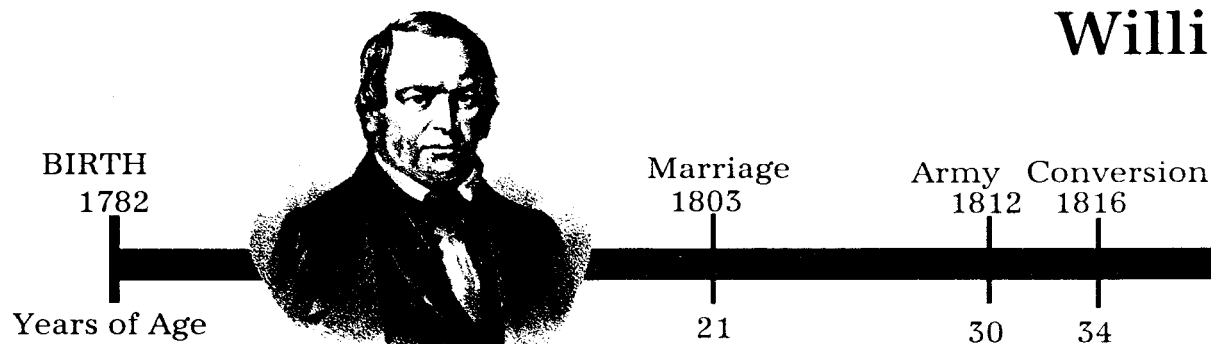
10. Figures sometimes have two or more different significations; as day is used in a figurative sense to represent three different periods of time.

1. Indefinite.
2. Definite, a day for a year.
3. Day for a thousand years.

If you put on the right construction it will harmonize with the Bible and make good sense, otherwise it will not. Eccles. 7:14; Ezek. 4:6; 2 Pet. 3:8

11. How to know when a word is used figuratively: If it makes good sense as it stands, and does no violence to the simple laws of nature, then it must be understood literally; if not, figuratively. Rev. 12:1,2; 17:3-7

To Page 6



Bible Study, Prophetic Interpretation and the Second Coming - The Story of William Miller

Three mighty truths were rediscovered and popularized in the United States in the middle 1800s. These truths were:

1. Bible Study - the Bible can be read and understood by ordinary people.
2. Prophetic Interpretation - Bible prophecies can be understood using the day-for-a-year principle.
3. Second Advent Message.

As always when the joy and power of Bible study was rediscovered, a mighty spiritual revival took place.

William Miller, as a young man, was a deist. He believed that the Bible was a collection of mystical fables and contradictions. However during his service in the war of 1812, he realized that God intervened and saved his life and he was converted in 1816. He then became a serious Bible student.

William Miller, the Christian, wrote: "I was constrained to admit that the Scriptures must be a revelation from God. They became my delight; and in Jesus I found a friend. The Saviour became to me the chiefest among ten thousand; and the Scriptures, which before were dark and contradictory, now became the lamp to my feet and light to my path. My mind became settled and satisfied. I found the Lord God to be a Rock in the midst of the ocean of life. The Bible now became my chief study, and I can truly say, I searched it with great delight. I found the half was never told me."¹

¹Sylvester Bliss *Memoirs of William Miller* p.67

When challenged by his deist friends to prove that the Bible was the Word of God, Miller decided on two criteria:

1. If the Bible was the Word of God, it must be understandable from the obvious meaning of the language used.
2. If the Bible were the Word of God, it had to be consistent within itself. For two years Miller studied to satisfy himself concerning these two points.

After those two years of intensive Bible study, with no aids but his Cruden's concordance, comparing Scripture with Scripture, he was perfectly satisfied that he could understand Scripture, that the Bible said what it meant, and meant what it said, and that the Bible was consistent with itself. In this process Miller became convinced from the study of the prophecies that Jesus would come to earth at the close of the 2300 days of Daniel 8:14 sometime in 1843 or 1844.

From 1816 - 1831 Miller farmed to support his family and continued studying. At age 49 he felt wholly unqualified for public speaking. He had a great struggle responding to God's direct call to preach. Had it not been for the urging of the Holy Spirit, and his brethren, and the indications of unmistakable providences, he would never have entered a pulpit. But at last William Miller became a revivalist Adventist preacher.

From the first, his words were blessed in a remarkable manner to the salvation of souls. His first message was followed by a religious awakening. It was recognized that Miller could reach a class of minds not influenced by other men. In nearly every town in which he preached, scores, and in some, hundreds, were

converted. Protestant churches of nearly all denominations were thrown open to him. The invitation to speak usually came from the ministers of the congregations. Miller had determined not to speak except by invitation. Before long, there were so many invitations, that he could not fill half of them.

In 1833, Miller was licensed to preach by his local Baptist church. Miller travelled and preached extensively in the New England and middle states. Initially he financed his ministry from his own purse. Later, he received some financial help, but it was never enough to meet travel expenses. Miller, his farm and his family, suffered financially during this period of his life.

In 1840, a group of ministers headed by William Miller signed their names to a call for a general conference on the second coming of the Lord Jesus Christ to be held October 13th at Boston. Typhoid fever prevented Miller from attending. Among those who did attend were Joshua V. Himes (the church pastor where the conference was held), Henry Dana Ward, Henry Jones, Josiah Litch, and Joseph Bates.

Miller expected the Lord's appearing sometime in the Jewish year of 1843, between March 21, 1843 and March 21, 1844. Interest and expectation of the Lord's return continued up until the day of March 21st, 1844. But that day came and went with no visible return of Jesus. On May 2nd, six weeks after the fateful March 21st, Miller felt that the time had come to make a frank statement that there was an error in his preaching. He addressed a communication "To Second

Advent Believers," in which he said: "Were I to live my life over again, with the same evidence that I then had, to be honest with God and man I should have to do as I have done. ... I confess my error, and acknowledge my disappoint-

ment; yet I still believe that the day of the Lord is near, even at the door; and I exhort you, my brethren, to be watchful, and not let the day come upon you un-awares." ²

Miller's diary closes in 1844 with these words: "Now I have given, since 1832, three thousand two hundred lectures." ³ While laboring in Philadelphia in 1844, a friend gave the following description of Miller's personal appearance: "There is a kindness of soul, simplicity, and power, peculiarly original, combined in his manner; and he is affable and attentive to all, without any affectation of superiority. He is of about medium stature, a little corpulent, and, in temperament, a mixture of sanguine and nervous. His intellectual developments are unusually full, and we see in his head great benevolence and firmness, united with a lack of self-esteem."⁴

Miller accepted the "seventh-month" date of October 22, 1844 only two or three weeks prior to the date, being persuaded by the evidence of the working of God's spirit in that movement. Though disappointed that day too, nevertheless he continued to hold fast his faith in the eminent second coming until his death.

The last five years of Miller's life were spent preaching and writing of the expected Advent. Travel and speaking became more difficult due to illness. The last six months of life he was confined to bed; yet he died with hope undaunted. Miller did not accept the sanctuary truth. God in His great mercy and perfect knowledge saw that Miller's rejection of this advanced light was not rebellion. Miller died in the hope of the Advent.

² Ibid p. 256 ³ Ibid p. 254 ⁴ Ibid p. 249

Miller's Bible Study Rules *from Page 3*

12. To learn the true meaning of figures, trace your figurative word through your Bible, and where you find it explained, put it on your figure, and if it makes good sense you need look no further; if not, look again.

13. To know whether we have the true historical event for the fulfillment of a prophecy: If you find every word of the prophecy (after the figures are understood) is literally fulfilled, then you may know that your history is the true event. But if one word lacks a fulfillment, then you must look for another event, or wait its future development. For God takes care that history and prophecy doth agree, so that the true, believing children of God may never be ashamed. Ps. 21:5; Isa. 14:17-19; 1 Pet. 2:6; Rev. 17:17; Acts 3:18

14. The most important rule of all is, that you must have *faith*. It must be a faith that requires a sacrifice, and, if tried, would give up the dearest object on earth, the world and all its desires, character, living, occupation, friends, home, comforts and worldly honors. If any of these should hinder our believing any part of God's word, it would show our faith to be vain. Nor can we ever believe so long as one of these motives lies lurking in our hearts. We must believe that God will never forfeit His word. And we can have confidence that He that takes notice of the sparrow, and numbers the hairs of our head, will guard the translation of His own word, and throw a barrier around it, and prevent those who sincerely trust in God, and put implicit confidence in His word, from erring far from the truth, though they may not understand Hebrew or Greek.

These are some of the most important rules which I find the word of God warrants me to adopt and follow, in order for system and regularity. And if I am not greatly deceived, in so doing, I have

found the Bible, as a whole, one of the most simple, plain, and intelligible books ever written, containing proof in itself of its Divine origin, and full of all knowledge that our hearts could wish to know or enjoy. I have found it a treasure which the world cannot purchase. It gives a calm peace in believing, and a firm hope in the future. It sustains the mind in adversity, and teaches us to be humble in prosperity. It prepares us to love and do good to others, and to realize the value of the soul. It makes us bold and valiant for the truth, and nerves the arm to oppose error. It gives us a powerful weapon to break down infidelity, and makes known the only antidote for sin. It instructs us how death will be conquered, and how the bonds of the tomb must be broken. It tells us of future events, and shows the preparation necessary to meet them. It gives us an opportunity to hold conversation with the King of kings, and reveals the best code of laws ever enacted.

This is but a faint view of its value; yet how many perishing souls treat it with neglect, or, what is equally as bad, treat it as a hidden mystery which cannot be known. Oh, my dear reader, make it your chief study. Try it well, and you will find it to be all I have said. Yes, like the Queen of Sheba, you will say the half was not told you.

The divinity taught in our schools is always founded on some sectarian creed. It may do to take a blank mind and impress it with this kind, but it will always end in bigotry. A free mind will never be satisfied with the views of others. Were I a teacher of youth in divinity, I would first learn their capacity and mind. If these were good, I would make them study the Bible for themselves, and send them out free to do the world good. But if they had no mind, I would stamp them with another's mind, write bigot on their forehead, and send them out as *slaves*!

pp. 20-24 *Miller's Works. Views of the Prophecies and Prophetic Chronology.* Edited by Joshua Himes 1842

Ellen White on William Miller

Ellen Harmon in her teens, heard William Miller deliver two sets of lectures in Portland, Maine, in the years 1840 and 1842. In the book *Early Writings*, pages 229-230, she writes:

“God sent His angel to move upon the heart of a farmer who had not believed the Bible, to lead him to search the prophecies. Angels of God repeatedly visited that chosen one, to guide his mind and open to his understanding prophecies which had ever been dark to God’s people. The commencement of the chain of truth was given to him, and he was led on to search for link after link, until he looked with wonder and admiration upon the Word of God. He saw there a perfect chain of truth. That Word which he had regarded as uninspired now opened before his vision in its beauty and glory. He saw that one portion of Scripture explains another, and when one passage was closed to his understanding, he found in another part of the Word that which explained it. He regarded the sacred Word of God with joy and with the deepest respect and awe.

“As he followed down the prophecies, he saw that the inhabitants of the earth were living in the closing scenes of this world’s history, yet they knew it not. He looked at the churches and saw that they were corrupt; they had taken their affections from Jesus and placed them on the world; they were seeking for worldly honor, instead of that honor which cometh from above; grasping for worldly riches, instead of laying up their treasure in heaven. He could see hypocrisy, darkness, and death everywhere. His spirit was stirred within him. God called him to leave his farm, as He called Elisha to leave his oxen and the field of his labor to follow Elijah. With trembling, Wil-

liam Miller began to unfold to the people the mysteries of the kingdom of God, carrying his hearers down through the prophecies to the second advent of Christ. With every effort he gained strength. As John the Baptist heralded the first advent of Jesus and prepared the way for His coming, so William Miller and those who joined with him proclaimed the second advent of the Son of God.

“I was carried back to the days of the disciples and was shown that God had a special work for the beloved John to accomplish. Satan was determined to hinder this work, and he led on his servants to destroy John. But God sent His angel and wonderfully preserved him. All who witnessed the great power of God manifested in the deliverance of John were astonished, and many were convinced that God was with him, and that the testimony which he bore concerning Jesus was correct. Those who sought to destroy him were afraid to attempt again to take his life, and he was permitted to suffer on for Jesus. He was falsely accused by his enemies and was shortly banished to a lonely island, where the Lord sent His angel to reveal to him events which were to take place upon the earth and the state of the church down to the end—her backslidings and the position which she should occupy if she would please God and finally overcome.” On page 258 of the same book she writes:

“Moses erred as he was about to enter the Promised Land. So also, I saw that William Miller erred as he was soon to enter the heavenly Canaan, in suffering his influence to go against the truth. Others led him to this; others must account for it. But angels watch the precious dust of this servant of God, and he will come forth at the sound of the last trumpet.”

Letter to the Editor

Dear Sir,

Could you tell me more clearly how the Pioneer Compact Disc Committee is of service to the church. B. C. H.

Taiwan, R.O.C.

Dear Bruce,

Thank you for asking. The SDA Pioneers had a vital, personal love experience with Jesus Christ. They had a heart-felt gratitude for His giving them victory over sin in this life. The blessed hope they told about, wrote about, and lived for, was of seeing Him come in the clouds of glory on October 22, 1844. They were bitterly disappointed not to see Jesus that day. However their faith and hope in the Lord was strengthened as they understood that Jesus had come to the Most Holy Place of the heavenly sanctuary on October 22, and that He had begun the final phase of the plan of salvation that would culminate in His personal appearance in the clouds of heaven to receive a people who had been purified by Jesus "making a man more precious than gold", and making the whole church "glorious without spot or wrinkle". They believed this would result from Jesus' ministration in the Most Holy combined with their intelligent response of faith to "enter into the marriage of the Lamb". To renew in us the vision and experience of the SDA Pioneers, this Compact Disc is being prepared. The advantage of having their now out-of-print writings on CD is the ability to find with speed and completeness specific subjects, statements or words used by the Pioneers in their writings, thus making them more available to the church. RF •

Seekers of His Glory. Who are the Pioneers Part II (*continued from last issue*) is planned for the next issue, due to space limitations in this issue.

Miller's Dream *from page 2*

'fear not,' for he would 'take care of them'.

"Then, while he brushed the dirt and rubbish, false jewels and counterfeit coin, all rose and went out of the window like a cloud, and the wind carried them away. In the bustle I closed my eyes for a moment; when I opened them, the rubbish was all gone. The precious jewels, the diamonds, the gold and silver coins, lay scattered in profusion all over the room.

"He then placed on the table a casket, much larger and more beautiful than the former, and gathered up the jewels, the diamonds, the coins, by the handful, and cast them into the casket, till not one was left, although some of the diamonds were not bigger than the point of a pin.

"He then called upon me to 'come and see.'

"I looked into the casket, but my eyes were dazzled with the sight. They shone with ten times their former glory. I thought they had been scoured in the sand by the feet of those wicked persons who had scattered and trod them in the dust. They were arranged in beautiful order in the casket, every one in its place, without any visible pains of the man who cast them in. I shouted with very joy, and that shout awoke me." •

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Lest We Forget

We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history. LS 196.

Vol. 1

Third Quarter 1991

No. 3

Seekers of His Glory.

The Seventh-day Adventist Pioneers. Part 2.

In Part 1 (First Quarter 1991) we saw God's plan to make known His manifold wisdom to principalities and powers in heavenly places by the church (Ephesians 3:9,12). The church that is to fulfill this role is identified in Revelation 10:5-9. This Scripture was fulfilled in the worldwide advent movement as well as the church that came out of that movement in the early 1800's. Those advent watchers experienced the bitter disappointment when Christ did not return as expected on October 22, 1844. Part 2 continues with another prophecy, this one found in Joel that is repeated in Acts which helps us identify the Pioneers of that remnant church:

Joel 2:28 And it shall come to pass afterward, [that] I will pour out My spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions:

Acts 2:17 And it shall come to pass in the last days, saith God, I will pour out of My Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams:

William Foy was given two visions which he shared publicly in 1842. He received another vision in 1844 which he did not understand and so did not share it.

Continued page 7

Mrs. Bates—A Prudent Wife.

As a childhood friend of Joseph Bates in the town of Fairhaven, Massachusetts, Prudence Nye very much looked forward to his returning from his trips at sea. One year younger than Joseph, she had lost her father when she was three years of age, and her mother had raised her and her sister, Sylvia. On his return from a sea voyage in January, 1818, Joseph proposed to her. Loving him and having waited for him, she was concerned about family life and what the future would bring. She asked him, "Do you expect to spend all of your life on the sea?" He too had thought about this, and assured her that he would seek some other line of employment when he had made his fortune on the sea and would be able to keep the family from poverty the rest of their lives. But Prudence was true to her name and pursued the conversation further, asking him, "Just how much do you expect to get before you call it a fortune?" He had thought this through also, and answered her, "I would like to have around \$10,000." This satisfied her, and they were married February 15, 1818. Six weeks later, he was back at sea. (He retired from the sea ten years later, having achieved what he had purposed).

Prudy, as her husband and friends

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Reflections on the Sabbath and Temperance

Two Foundation Practices Discovered and Shared by Captain Joseph Bates

"The uncompromising advocate for present truth, which feeds and nourishes the little flock in whatever country or place, is the restorer of all things; one man like John the Baptist, cannot discharge this duty to every kindred, nation, tongue and people, and still remain in one place. The truth is what we want." (Joseph Bates, Preface to *Sabbath Booklets*.)

This "love of the truth" (2 Thes. 2:10) enabled the Lord to use "the little flock" in assisting Him in the end-time "restitution of all things" (Acts 3:21). What needs restoring? The core question of sin concerns the character of God. On earth this issue centers on the image of God in man. This image is the cornerstone of the Genesis 1 and 2 foundations of the human race. That same character, the image of God, in which man was created, needs to be completely restored. Restoration also involves all the other creation realities of God's original intent for the race.

As with these other creation truths, the Sabbath shines brightly if but briefly in the Genesis account, but is developed at length elsewhere in Scripture. The picture painted is that of the Creator pausing on the seventh day to enjoy His completed creation. He then embodies in that time an unending sign of Who He is and what He had done. In His wisdom He requests the creatures made in His image to take this firstfruit of their time, their first full day, and give it back to Him as their acknowledgment of Him. Thus "the Sabbath was made for man" (Mark 2:27).

After sin, He kept the Sabbath as His sign, now not only of His Creatorship, but also of His Redeemership. He both made and saved man. In the time since the close of the sacred canon, the church

generally lost this sign. Revelation describes the recovery of this truth in the end time, when the mark of the creature-beast will be arrayed against the seal of the Creator-God, with all the world identified by one sign of worship or the other (Rev. 7:3; 13:16; cf. Rom. 1:25).

Joseph Bates discovered the foundation of the Sabbath rest and expounded it at length, as evidenced by the booklets he wrote (*The Seventh Day Sabbath, a Perpetual Sign*, 1846 & 1847; *A Vindication of the Seventh Day Sabbath and the Commandments of God*, 1848). His commitment to sharing this truth was instrumental in assisting the advent remnant to restore this missing pillar to mankind.

Another foundation concept rediscovered by Captain Bates, and built step by step into his personal and business life, was temperance. This truth also finds its first description in the provisions made by the Creator for His new order of beings. The avoidance of health damaging practices, such as the use of "ardent spirits," and of wine, tobacco, tea, and coffee, which Joseph Bates outlined in his autobiography, was a part of his growing experience. Continued page 8

In This Issue The Pioneer Adventist health reformer Joseph Bates is featured. Captain Bates is also the Pioneer who wrote an early Adventist seventh-day Sabbath tract and preached the Sabbath of the fourth commandment in the 1800's.

Vol. 1

No. 3

Editorial Committee: Fred Bischoff,
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New Testament Seventh Day Sabbath

by Joseph Bates

Second Advent Review, and Sabbath Herald,
Vol.1, No.4, January 1851, Paris, ME.

Those who are keeping the seventh day Sabbath, in the third angel's message, are opposed by a certain class of believers that were recently their teachers and fellow laborers while passing through the first and second angel's messages, as recorded in Rev.14:6-8.

The main points of their objections are these.

1. That Jesus never taught, neither did he ever enforce the Sabbath. Many say that he "RELAXED" it.

2. That it was nailed to the cross, and never taught by the apostles: hence, we are not bound to keep it since the crucifixion of Jesus. It was all right, say they, for the Jews, to whom it was given under the Old Testament law; but not for the Gentiles under the New. We dissent from this, and will now attempt to show,

1. That Jesus did teach, and keep the seventh day Sabbath.

2. That it was not nailed to the cross, and that all four of the evangelists speak of it in the same light after, as they did before the crucifixion. That the disciples kept it after their Lord was nailed to the cross, hence it is as binding on the Gentiles, as on the Jews, and never was abolished by being nailed to the cross.

Our opponents say that Jesus never taught us in the New Testament that we should keep the Sabbath. I answer, neither did he ever show us that it ought *not* to be kept. The seventh day Sabbath is brought to view more than fifty times in the New Testament; seventeen times by Jesus himself, and twelve times, after his crucifixion by his disciples. The Sabbath is taught eleven times also, by and through the commandments, six

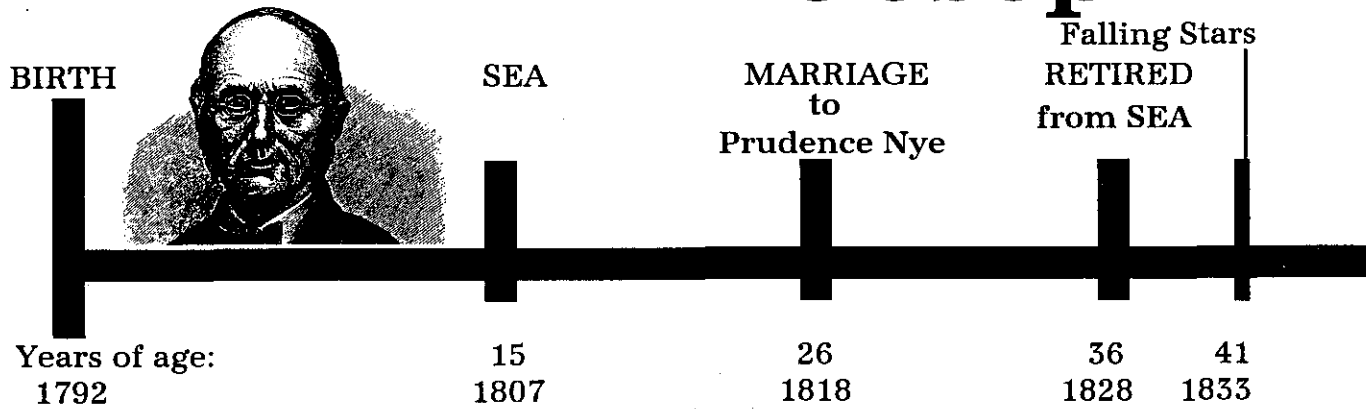
times certainly after the crucifixion of the Saviour, and thrice in the Revelation: in all nearly seventy. A great portion of these our opponents say there is no Sabbath, yet they call the first day of the week the Sabbath, and profess to rest on that day. See their appointments for preaching on that day in the "*Advent Herald*," and the "*Advent Harbinger*."

Jesus taught that he was the *Lord of the Sabbath*. In the Old Testament? No, he taught it in the New. Did he keep it under the gospel, in the New Testament? Yes he did. See John 15:10. "I have kept my Father's commandments." Is it possible for a living man to prove that he did in any way relax, or break the fourth commandment of the ten? the Sabbath that he was Lord of? Certainly not. He is no Saviour to those who doubt his plain simple words.

Mark says that "when the Sabbath day was come, he began to teach in the synagogue." John 6:2. See also Luke 4:31, and 16. It was his custom to read and teach on that day. All Christendom, as it were, do the same; but not on the Lord's Sabbath day. A part of his reply to his disciples respecting his coming and the end of the world was, "Pray ye that your flight be not in the winter, neither on the Sabbath day." There was but two points of time for this flight referred to: first, the destruction of Jerusalem, then 39 years in the future, and second, "the great and terrible day of the Lord," the "time of trouble such as never was." I ask if THE Sabbath, the one Jesus was the Lord of, was not clearly recognized 39, if not 1820 years beyond his crucifixion. Call it the Jewish Sabbath, or any other name that suits you best; and then prove why they were not to flee on the Sabbath, and then you have not disproved the perpetuity of THE SEVENTH DAY SABBATH, of which Jesus is Lord. It is clear also that this title, given him by his Fa-

continued page 6

Joseph



Health Reforming Sea Captain Becomes Sabbath Reforming Adventist

Three hundred years after Columbus gained fame sailing the oceans of the world, another sea captain was born. His name was Joseph Bates. He was destined to give up sailing finding greater riches in spiritual truths and in eternal life in Christ. Joseph was born July 8, 1792, in Rochester, Plymouth County, into a respected family that had lived in Massachusetts for many generations. His father, also named Joseph Bates, wanted his son to be a businessman. Young Joseph wanted to be a sailor. In an effort to dissuade the boy, his father arranged for him to accompany his uncle on a voyage from New Bedford to Boston, a passage known to be stormy and dangerous. Instead of curing Joseph of his love for the sea, the voyage only strengthened it. His parents then conceded defeat and Joseph, age 15, set sail as a cabin boy, on a vessel bound for Europe in June 1807.

Under the influence of the Holy Spirit, Joseph, during his 21 years on the high seas, progressively gave up liquor, tobacco, tea and coffee. His clean and temperate life style was in sharp contrast to the kind of life that was common for sailors in the 1800's. His stand against the dissolute customs of his day, took much courage and showed a strength of character that was preparing him to endure the 1844 disappointment. When

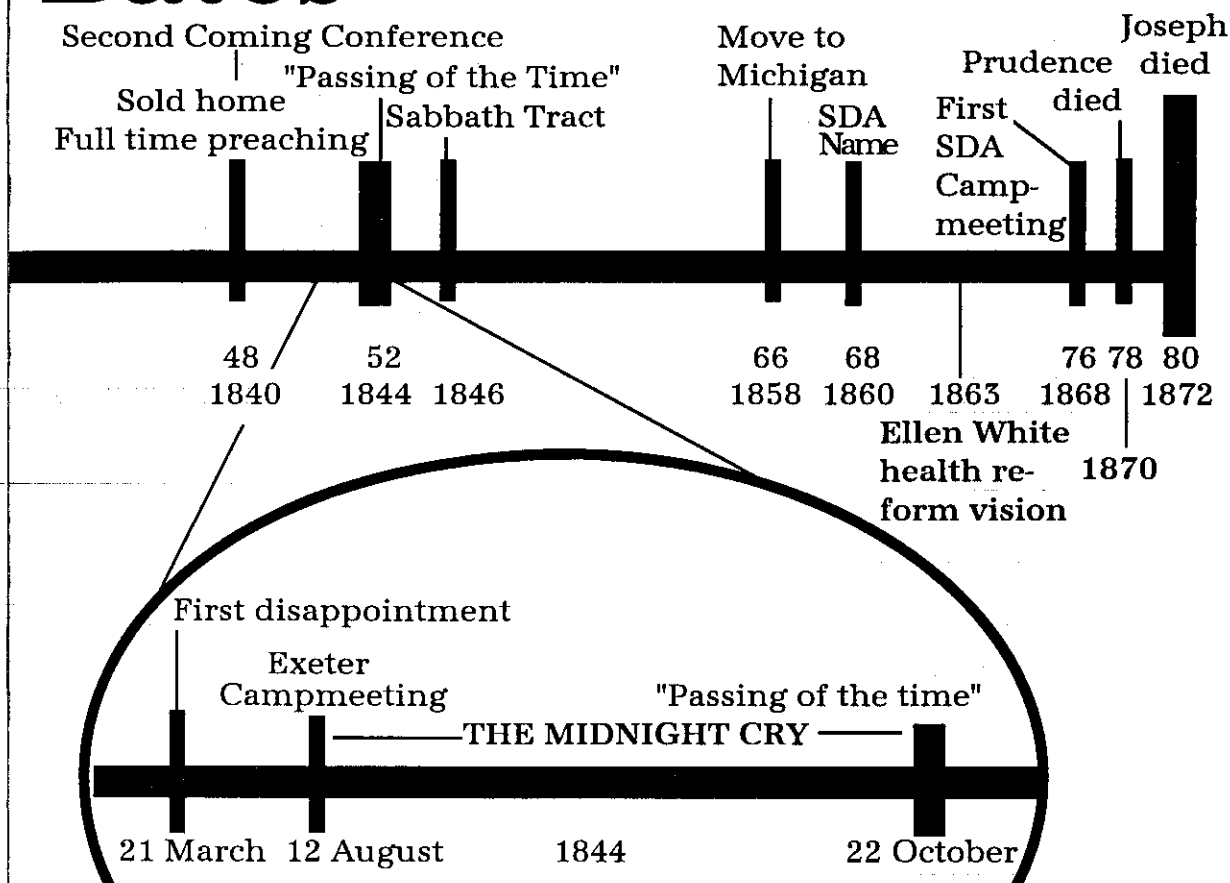
Bates had accumulated the agreed fortune, he kept the promise of love made to his bride-to-be (see front page story) and retired from his life as a sea-captain.

Bates became a farmer and a home missionary. He worked the family farm inherited from his parents. He co-founded the "Seaman's Friend Society", edited a pamphlet called *The Missionary Herald*, and was actively involved with temperance reforms and the abolition of slavery. In 1832, Bates and four others, built their church building.

The falling of the stars, November 13, 1833, had a profound effect on Joseph. Later, he heard the advent message and studied William Miller's lectures on the second coming of Jesus. Bates was impressed with what he read and determined to meet Miller. In Boston, Bates found a preacher named Joshua Himes who knew Miller. Pastor Himes told him about the paper he edited called *The Signs of the Times*. Bates subscribed to the paper and gave generously to its support. From that time forward, Bates put all he had into the work of spreading the news of the soon return of Jesus.

The first General Conference on the coming of Jesus Christ held in Boston, October 14, 1840, was attended by Bates. Prudence was not sure that the world would end in three years as Joseph believed, but she knew that Joseph was a good man, and would provide for his family. Joseph, now known as "Elder Bates" travelled to neighboring towns

Bates



MIDNIGHT CRY AUG. - OCT. 1844

FIRST VISION
"They had a bright light set up behind them at the beginning of the path, which an angel told me was the midnight cry. This light shone all along the path and gave light for their feet so that they might not stumble. If they kept their eyes fixed on Jesus, who was just before them, leading them to the city, they were safe."
Early Writings p.14

and villages, speaking to all who would listen to the "blessed hope," the news of the soon coming of Jesus Christ. These meetings were held in school-houses, and churches, but mostly in farmhouses, with a few families gathered together to hear about the second coming of Jesus in three years.

Bates sold his home, settled his accounts, and joined the army of preachers proclaiming the soon coming of Jesus. But they were disappointed when March 21, 1844, passed and Christ had not come. Soon after this disappointment the arguments for the date of October 22, 1844, were published in the paper, *The Midnight Cry*, which reported the consensus from the meeting in Exeter, August 12, 1844. Thus began a movement of intense preaching of the second coming between August and October, 1844. This became known as the "midnight cry" or the "seventh month movement."

This movement was attended by the marked movings of the Holy Spirit. All who were involved knew that the Holy Spirit was leading the movement. Ellen Harmon was told that this movement was the bright light that was to lighten the path to the City of God (see box). The "eating the book" of Daniel was sweet to Joseph. The bitterness of the disappointment when the time passed was very hard indeed. Joseph was one of those who did not give up his faith in God. He was strengthened by this bitter test and advanced in the knowledge and love of the truth going from strength to strength. In 1845 Bates first became aware of the 7th-day Sabbath from reading a tract written by T.M. Preble. For 28 years Bates continued to search out and visit Adventists and all who would listen, preaching the 7th-day Sabbath, the sanctuary message, and witnessing to the benefits of living without liquor, tobacco, tea or coffee.

From *Life of Bates*, an autobiography edited by James White RF •

Bates New Testament Sabbath

from page 3

ther, was not nailed to the cross, nor can it be abolished while he has a follower to keep *the Sabbath*. For "the Sabbath was made for man."

By showing the commandments of God to be the foundation of *all* the law, and the prophets, and the keeping of them the road to eternal life, and being highly esteemed in the reign of heaven, [Matt.22:35-40, Luke 10:25-28, Matt.5:19] he proves, that the Sabbath is perpetual, and was not nailed to the cross; because the whole ten were included in the above teaching. If the reader objects because the Sabbath is not separately quoted by Jesus, then by the same rule he may object to the *first, second and tenth* commandments; for Jesus has not quoted them, only as in the above, in the New Testament. Who for a moment supposes that we may with impunity, have other gods, or bow down to graven images, or covet our neighbor's wife, house, or lands, because he did not quote them separately?—No one. If these three commandments are binding here, it is clear that the Sabbath is also binding.

If the Sabbath was to be perpetuated, says one, why did not Jesus teach it clearly and distinctly. He has done it by enforcing all ten of the commandments. It was not necessary for him to re-enact a law that even his enemies were so tenacious in observing. They even threatened him with his life there several times for breaking the Sabbath law, as they said, when all that they could prove against him was that he had allowed some of his disciples to eat some raw wheat to satisfy hunger, and healed three men of their infirmities. He also said, "*The Sabbath was made for man.*" What sort of men? Paul will answer. "Is he the God of the Jews only? is he not also of the Gentiles? Yes, of the Gentiles also."

Rom.3:29. "It is appointed unto men once to die, but after death the judgment." The Jews? yes, the Gentiles also.

It would be strange teaching indeed, for Jesus to say the Sabbath was made for man, and yet men were to live and multiply for more than 1800 years after that law was blotted out. If the Sabbath was made for the Jews only, then as Jesus has said, "*for man,*" the Sabbath must be perpetuated while the Jews as men exist. There is proof enough that they are not dead yet.

THE SEVENTH DAY SABBATH NOT NAILED TO THE CROSS.

Our opponents say that the Sabbath was nailed to the cross, when Jesus was crucified. They quote Col.2:14,16, for proof. "Blotting out the hand writing of ordinances, . . . nailing it to his cross." "Let no man therefore judge you in meat, or in drink, or in respect of an holy-day, or of the new moon, or of the Sabbath-days." The version here is incorrect. It should be "sabbaths." Days are supplied. See Whiting and Macknight. Verse 17th shows that the new moons, meats, drinks, and sabbaths, as were required to be observed yearly, are shadows. But the weekly Sabbath, that never was given for a feast day as the above were, is not a shadow, neither can it be unless all of God's commandments are shadows. If they are shadows, then of course they are blotted out, and there can be no sin. "For sin is the transgression of the law." "Where no law is, there is no transgression." This settles the question forever. For Col.2:16,17, is the only scripture in the New Testament, that they can find to fix on the time for the abolition of the Sabbath. This fails them, for Paul says that they are shadows. See original Review and Herald article in Vol.1, No.4, January 1851 for continuation (1 page more) •

Seekers of His Glory *from page 1*

Hazen Foss was given visions in 1844 but refused to relate them to others. God then called on a frail, 17 year-old girl, and gave her the privilege of being His messenger to the last church. Her name was Ellen Harmon. She later married James White and became Ellen G. White. With the inspired writings of Ellen G. White, a certainty is given the identification of the Pioneers who searched for the God-given agenda for the remnant church.

Our criteria for recognizing the Pioneers of the remnant church are thus:

1. They would live in the early 1800s and be involved in the fulfillment of the 'bitter-sweet' experience of Revelation 10.

2. Their message would have the aim to finish the mystery of God in fulfillment of Scripture.

3. They would be known to and would work in harmony with God's remnant church messenger, Ellen White, in the rediscovery and belief in the fundamental doctrines embodied in the everlasting gospel of the three angels' messages that are essential to finish the mystery of God.

Pioneers Ellen White identified:

William Miller, Josiah Litch, Joshua Himes, Charles Fitch, Joseph Bates:

"The record of the experience through which the people of God passed in the early history of our work must be republished. Many of those who have since come into the truth are ignorant of the way in which the Lord wrought. The experience of William Miller and his associates, of Captain Joseph Bates, and of other pioneers in the advent message, should be kept before our people. Elder Loughborough's book should receive attention. Our leading men should see what can be done for the circulation of this book." *Counsels to Writers and Editors*, p. 145

"God directed the mind of William Miller to the prophecies and gave him great light upon the book of Revelation." *Early Writings* p. 231.

"In the year 1840, another remarkable fulfillment of prophecy excited widespread interest. Two years before, Josiah Litch, one of the leading ministers preaching the second advent, published an exposition of Revelation 9, predicting the fall of the Ottoman Empire. According to his calculations, this power was to be overthrown 'in A.D. 1840, sometime in the month of August;' and only a few days previous to its accomplishment he wrote: 'Allowing the first period, 150 years, to have been exactly fulfilled before Deacozes ascended the throne by permission of the Turks, and that the 391 years, fifteen days, commenced at the close of the first period, it will end on the 11th of August, 1840.'" *Great Controversy* p. 334.

James White, Stephen Pierce, Hiram Edson

"Many of our people do not realize how firmly the foundation of our faith has been laid. My husband, Elder Joseph Bates, Father Pierce¹, Elder {Hiram} Edson, and others who were keen, noble, and true, were among those who, after the passing of the time in 1844, searched for the truth as for hidden treasure. I met with them, and we studied and prayed earnestly. Often we remained together until late at night, and sometimes through the entire night, praying for light and studying the Word." *Selected Messages, Book 1*, p. 206.

("Seekers of His Glory" to be concluded next issue.) RF •

¹"Father Pierce" was Stephen Pierce, who served in ministerial and administrative work in the early days. - Compilers of the Ellen White Estate materials.

A Prudent Wife *from page 1*

called her, was a very patient and faithful wife, and a godly influence on her family. When Joseph left on another voyage in 1824, without his knowledge she placed a pocket New Testament on the top of the novels and romance books he had planned to read. On opening his trunk to find an interesting book, he took up this Testament and found a poem in the opening page which arrested his attention, and his novel and romance reading ceased from that hour. Bible reading and religion then became of special interest to him.

Prudy's widowed mother lived with Joseph and Prudy for some time, easing the long, lonely periods when Joseph was away at sea. Prudy gave birth to their first child, Anson Augustus, November 15, 1819, who died before he was two years of age. Helen, their second child, was born in 1822, and she was 16 months old before Joseph even saw her. Joseph and Prudy had 3 other children, Eliza, Joseph, and Mary. Their only surviving son, Joseph, became a whaler and was lost at sea at the age of 35. Mary and her son Willie lived with Joseph and Prudy during the last few years of their lives.

Prudence with her husband looked forward to the second coming of Christ in 1844. With the others, they were disappointed. But when Joseph accepted the Sabbath truth in March, 1845, she thought it would be against her Christianity to observe the "Jewish Sabbath." It was over 5 years before she saw the importance of the Sabbath; but when she became fully convinced in her own mind that it was important for God's people, she fully accepted it and joined Joseph in the third angel's message. Some time later she wrote to the *Review and Herald*: "I feel an increasing desire to be filled with all the fullness of God..... I love the Holy Sabbath better and better, and pray that it may be sanctified to all the dear children who are trying to keep it. I want

to be sanctified by obedience to the truth, to be more holy, have a pure heart and clean hands." (RH Dec. 23, 1851, p. 72; Written Dec. 12, 1851)

After 52 years of marriage on August 27, 1870, two years before her husband's death, Prudy passed to her rest to await her Lifegiver. **FF •**

Sources:

Cabin Boy to Advent Crusader by Virgil Robinson, 1960

Outrider of the Apocalypse by Godfrey T. Anderson, 1972

Experience and Labors, Autobiography by Joseph Bates, edited by James White, 1878

Bates Sabbath and Temperance

from page 2

And this is the experience of all who are committed to what God gave mankind in Eden. The simplicity of what was described in Bates' autobiography shows the uncomplicated way in which health can be understood and realized.

With sin came all the imbalance and inappropriateness of action that comprise intemperance, and that further destroy the image of God in man. These roots of sin God also planned to remove in these last days. "The little flock" gradually rediscovered and adopted the biblical concepts of health. Captain Bates was their health forerunner. **FB •**

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Lest We Forget

We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history. LS 196.

Vol. 1

Fourth Quarter 1991

No. 4

Seekers of His Glory. Who are the Pioneers?

Part 3

In part 2 we saw that God's messenger to the Remnant Church identified as Pioneers: William Miller, Josiah Litch, Joshua Himes, Charles Fitch, Joseph Bates, James White, Stephen Pierce, Edward Andrews and Hiram Edson. There were others who were similarly identified as being among the Pioneers of the Seventh-day Adventist Church.

James L. Prescott, Stephen N. Haskell, John O. Corliss

"I want to say a few words. God has left a few of the old pioneers who know something of the fanaticism which existed in the early days of this message. Here is Brother Prescott; he knows something about it. He is acquainted with phase after phase of the fanaticism which has taken place. Here is Brother Haskell. He knows something about it, and there are various ones of our older brethren who have passed over the ground, and they understand something of what we had to meet and contend with. Then there is Brother Corliss; I speak of him because he knows something about fanaticism, not only in the early days, but in our later experience." (A Testimony Given to the Ministers at General Conference, April 17, 1901, *General Conference Bulletin*, 04-23-01).

G.I. Butler

"Let us take hold of the work in the Southern states intelligently. I rejoice that Brother Butler is with us in this work.... God desires the gray-haired

Continued page 7

George Storrs' Mother

Col. Constant Storrs, a wheelwright in the American Revolutionary army, married Lucinda Howe shortly after the war ended. After their marriage they moved to New Hampshire - at that time a wilderness - and settled in Lebanon on the Connecticut River. By hard work and economy, Col. Storrs became what in those days was called a wealthy farmer. To them were born seven sons and one daughter. The mother of these children was ever watchful over their religious instruction, gathering her children around her, particularly on their sabbath, to instruct them on things pertaining to God and our Saviour Jesus Christ. She was not content to leave their religious education to the minister or to any other person less interested in their welfare than she, their mother. The only preaching in Lebanon at that time was Congregational or Calvinistic. George Storrs' mother endeavored to counteract in the minds of her offspring the tendency to fatalism found in the Calvinistic preaching.

Unceasingly, she would impress upon her children that if they would seek the Lord, He would be found of them. Such pious labor was not lost on George. Even as a young child his mind dwelt deeply

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Oneness in Belief and Practice —

Christ's Heart's Desire

Neither pray I for these [the eleven disciples] alone, but for them also which shall believe on Me through their word; that they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us: that the world may believe that Thou hast sent Me. And the glory which Thou gavest Me I have given them; that they may be one, even as We are one. -John 17:20-22

What is the glory of which Christ spoke? How does this glory result in a oneness among us as seen between Christ and the Father?

The Advent believers in the 1840's partook of this experience. As they gave themselves to study of the Word together, they moved from their earlier positions and came closer together in Bible truth. One of the clearest passages that describes the glory of this unity is Philippians 2.

Fulfil ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus. Phil. 2:2-5

This agape love that Christ revealed, which described His mind, is vividly outlined in verses 6-8. He "humbled Himself", from His position as the Son of God, down to the God-forsaken death of the cross. This is His character, His glory. Since He was slain "from the foundation of the world" (Rev. 13:8), this has always been what He is like. John saw the spiritual truth of Christ's being "a Lamb as it had been slain" (Rev. 5:6) as the core of God's throne, how He rules His creation.

The character quality of self-sacrificing love is thereby seen to be the undergirding law of the universe. The cross was but a new, unprecedented revelation of what type of love the Creator pos-

Continued page 8

George Storrs' Mother *from page 1*

on spiritual things. Early had his mother taught him to acknowledge God as his Heavenly Father, and pointed him to his Saviour, Jesus Christ. George deeply desired to be a Christian, but he was filled with many doubts and felt his case was more hopeless than boys he knew to be very profane. But for her instruction, George had often thought and felt that he would never have been brought to a saving knowledge of God. The sweet and heavenly strains of prayer, poured forth by his mother, as she sought God's mercy for her son, made George forget or disregard the false teachings that had caused him such anxiety. Such scenes could not be erased from his heart.

Happy for him he had such a mother.

Joy Radzik •

(excerpted from a biographical sketch in *Six Sermons* by George Storrs, 1855)

In This Issue we desire to show the uphill fight truth has against established error. George Storrs did not accept the Sabbath or the sanctuary messages; why then is he featured among the pioneers? The focus of truth is not so much on the man as on the message. The doctrine of the state of the dead and the non-immortality of the soul is a foundational doctrine of the Seventh-day Adventist message and movement. Storrs introduced this Bible truth to the Adventist pioneers.

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Editorial Committee: Fred Bischoff,
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Storrs' Six Sermons: Is There Immortality in Sin and Suffering?

Sermon VI

"I will not contend forever, neither will I be always wroth; for the spirit should fail before me, and the souls which I have made." Isa.57:16

We are too apt to take the words of Scripture and apply them to all men indiscriminately, without regarding the character of the person spoken of. In this way we pervert the word of the Most High, and sometimes comfort those whom God has not comforted. I conceive, that has been done with the words of my text. They have been applied to all men; when the context shows, most clearly, they are spoken only of the "contrite ones," who are "humble and contrite" under the judgments, or chastisements that God had inflicted upon them for their sins: while it is expressly said, in the same connection, there is "no peace to the wicked,"—God's wrath abideth on them; and abiding on them, they will certainly "fail." The term "fail," used in the text, though it has other significations, is, I think, generally used by the prophet Isaiah, to signify "to perish." He says, Is.21:16—"All the glory of Kedar shall fail." And Is.19:3—"The spirit of Egypt shall fail in the midst thereof."

I consider the sense of the text, then, to be this—"With those persons who truly humble themselves, and repent, under my rebukes, I will not continue my displeasure—for if my wrath should remain upon any man he would utterly perish, soul and spirit, as surely as I have made him."—Hence, the doctrine of the text seems to me, to be— 1st. God is the Creator of the souls and spirits of men, and, of course, *can* DESTROY them. 2nd. If God's wrath should continue, upon any man, without being withdrawn, it would certainly cause him to "fail"—perish; or cease to exist: he could not continue in being under it. 3rd. But upon those who do repent, that wrath shall not abide.

These remarks have chiefly been made to meet an objection that man is composed of three parts—body, soul and spirit; and that, though his body and soul might perish, his spirit could not. I have used the term *soul* throughout my discourses in its broadest sense as including the essence of what constitutes a man; and I am satisfied that is the general sense in which the Scriptures use it, though in some texts it is used in a more restricted sense.

It is a matter of indifference how it is applied in my text; for the expressions are such as to include the whole man, and to show that every man on whom the wrath of God abideth will perish—utterly perish—body, "soul and spirit."

I shall now proceed to notice one of the evils of the opposite theory; or the maintaining that such expressions as die—death—destroy—destroyed—destruction—burned up—perish, &c., are not to be understood literally, i.e. according to their obvious meaning, when spoken of the final destiny of wicked men.

ONE EVIL OF THE COMMON THEORY OF ENDLESS BEING IN SIN AND SUFFERING, IS:

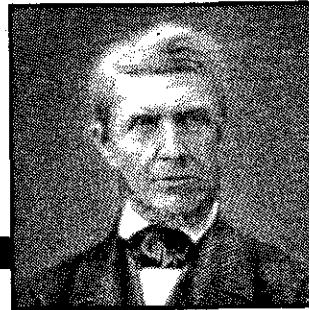
It sustains the mischievous practice of mystifying, or making the Scriptures to have a secret or hidden meaning, in the plainest texts.

This mischievous practice was brought into the church, almost as soon as the Apostles had left the world. The converts from heathenism seemed intent on uniting heathen philosophy with Christianity. Hence they must find an abundance of mysteries in the Scriptures; and the practice of allegorizing, i.e. making the language to contain something that does not appear in the words, commenced and generally prevailed, before the third century. This was done, doubtless, with a view to lead heathen philosophers to embrace Christianity, as afford-

Continued page 6

George

BIRTH
1796



Congregational
Church

1815

Methodist Ministry

1825

1836

19

29

31

Years of Age

Three Ways to Approach Doctrinal Differences -

The Story of George Storrs

"Have you heard about Elder - ? He has left the church! He was arrested and thrown in jail!"

This is not make-believe. This was the experience of George Storrs, the Methodist minister who was arrested during the act of prayer, having invoked a blessing on the slaves in church in New Hampshire. The year was 1835. After several years of study and heart-searching George Storrs left the Methodist church where he had been a minister for 11 years because of the doctrine of the state of the dead. There are three ways to approach doctrinal differences. George Storrs experienced all three in his life. Let us start the story at the beginning.

George Storrs was born in Lebanon, New Hampshire in 1796. His father was an industrious mechanic. George was the youngest of eight children. As a child he was afraid of God and felt alienated from Christianity because of the sermons he heard about the eternal torment of the wicked in hell. At the age of 17 he began deliberately to seek to know the *goodness* of God. Under the influence of these studies and his mother's prayers and constant religious instruction he gave his heart to Christ and joined the Congregational church at the age of 19.

As George continued to grow spiritually, conviction deepened that he was called of God to preach. Under the influence of a godly Methodist minister who showed kindness to him during an illness of George's wife, he joined the Methodist ministry in 1825 and preached

under their itinerant ministry until 1836. Slavery was the main burden of Storrs' preaching. This was not a doctrine approved by the local bishop who did everything in his power to suppress all discussion of the subject. During an antislavery society meeting in 1835 at the Sanbornton Bridge Methodist meeting-house George prayed for the slaves. During the act of prayer the deputy sheriff arrested Storrs and took him to jail. After the trial he was set free.¹

The natural response of the human heart is to reject the pastor who holds a doctrine that differs from what is currently believed to be truth. This rejection George Storrs experienced. He left the Methodist church in 1840. This is how it happened.

While travelling on a slow train in 1837, Storrs read a small tract written by Deacon Henry Grew of Philadelphia which lead him to study the subject of the state of the dead for himself. After several years of study, conversation and correspondence with some of America's most eminent ministers, Storrs reached the settled conclusion that man does not possess inherent immortality but receives it only as a gift through Christ, and that God will utterly exterminate the wicked through fire at the second death. Storrs wrote three letters to a prominent Methodist minister who was a personal friend. This minister could not answer Storrs' arguments and advised him to publish his arguments anonymously. This he did in 1841 under the title *An Inquiry; Are the Souls of the Wicked Immortal? In Three Letters.*

¹Under Pretence of Law or The Arrest and Trial of Rev. George Storrs by Mr. Mob pp. 1-22.

Storrs

Storrs' Six Sermons
Adventist Preacher

DEATH

1842 1843

The Bible Examiner

1879

46 47

84

After leaving the Methodist church he visited Albany N.Y. A small congregation invited him to be their pastor. He accepted this call, taking for his guiding principle: "The Bible as the only creed - Christian character the only test." He did not speak on the state of the dead for some time. In 1842 he felt that he could keep silent on this doctrine no longer. Fear of being misunderstood lead him to write out his sermon and read it. A whole week was spent in intensive preparation for that first sermon on the state of the dead. The next week and for five more weeks he wrote out the sermon and read it to his flock on different aspects of the same doctrine. Several who heard those sermons requested that he publish his six sermons. When published, they became known as Storrs' six sermons.

A few weeks later Storrs heard the Millerite Message from Calvin French. Storrs was so impressed that he arranged for Charles Fitch to hold a series of tent meetings that thousands attended. After that series, Storrs was convinced of the soon coming of Christ and left Albany that same year, 1842, to preach the Advent message to multiplied thousands. He did not preach any message except the Advent message, but in response to numerous requests, he revised, reprinted and distributed 5,000 then another 2,000 copies of his six sermons in New York where he was preaching in 1843 and 1844.

Storrs had experienced separation and even persecution for his faith. However there is yet another way that doctrinal differences are approached. This way is

the blessed way of personal Bible study and prayer until agreement is reached in understanding the mind of God on that doctrine. This Storrs also experienced. Fitch wrote to Storrs a letter dated January 25, 1844: "As you have long been fighting the Lord's battles alone, on the subject of the state of the dead, and of the final doom of the wicked, I write this to say, that I am at last, after much thought and prayer, and a full conviction of duty to God, prepared to take my stand by your side." This was the first ministerial convert. It was not the last.

In 1843, 10,000 copies of *Storrs' Six Sermons* were published in England. This led to a number of prominent Britishers to take their stand for this doctrine including a congregationalist Archbishop Richard Whately. A total of 200,000 copies of these sermons were reportedly published. Thus truth was proclaimed.

William Miller opposed this doctrine and wrote in the *Midnight Cry* of May 23, 1844: "I disdain any connection, fellowship, or sympathy with Bro. Storrs' views of the intermediate state, and end of the wicked."

Storrs published a paper called *The Bible Examiner* from 1843 until he died in 1879. Storrs was disappointed when Jesus did not return October 22, 1844. Storrs did not accept the sanctuary message or the seventh-day Sabbath message but continued to believe the Bible truth about the state of the dead. The idea of the wicked in an eternal burning hell was considered by Storrs as a blot on the character of God. This Bible understanding is a foundational truth for the end time.

RF •

Storrs' Sixth Sermon *from page 3*

ing them a fruitful field for their researches. But it led the church astray into the wild fields of conjecture; and every lively imagination could find hidden wonders in the Bible; while the plain literal meaning of the text was disregarded. That fatal practice increased from age to age, till the simplicity of the gospel was totally eclipsed, and the obscuration has not wholly disappeared to this day.

This practice has given occasion to honest people, as well as to infidels, to say, "You can make any thing out of the Bible," or "play any tune upon it." And this is true, if men are to be allowed to take texts which have a plain, obvious, and literal signification, and call them mystical or figurative, when there is not a clear necessity for doing so. The Scriptures themselves often notify us when the language is to be understood figuratively; and frequently those figures are explained, and the literal interpretation given.

The common method of making the terms life and death mystical, or figurative, i.e. to mean something more, and far different from what appears in the literal and obvious signification of the words, I conceive is unwarranted by the Scriptures, and tends only to throw confusion upon the plainest subjects of the Bible, and also to take away the force and beauty of very many otherwise clear and intelligible portions of God's word.

Let me now call your attention to texts, the beauty and force of which are greatly weakened and obscured by such a course.

Deut. 30:15, "I have set life and death before you, therefore choose *Life*, that both thou and thy seed may live." Again, Ps. 16:11. "Thou wilt show me the path of *life*; in thy presence is fullness of joy; at thy right hand there are pleasures forever more."

Now let us contemplate some portions of the New Testament, in view of the theory I oppose, and the one I advocate, and see on which they have most force and the clearest meaning. Look at the young man who came to our Saviour with an important inquiry, Matt. 19:16—What does he say? Is it his inquiry, "What shall I do to escape endless misery or suffering?" No; but, "What shall I do that I may have eternal life?" How plain the question, on the theory I advocate, and how appropriate the answer, "If thou wilt enter into life," &c. Not,—if thou wilt escape endless life in torments,—not, if thou wilt have a "happy eternal life," but simply,—If thou wilt enter into life. What simplicity, beauty, and force! all is natural, and easy to be understood.

Again, John 3:15,16, "That whosoever believeth in Him should not perish, but have eternal life. For God so loved the world, that He gave His only begotten Son, that whosoever believeth in him might not perish, but have everlasting life." All here, again, is natural, easy, and forcible, on the theory that the wicked are actually to die or perish if found rejecting Christ, who only has eternal life to give. . . .

[The sermon continues for 20 pages to end with the following paragraph—]

If I mistake not, then, the true state of the case is this.—All the offspring of Adam, are destitute of immortality; God has given His Son Jesus Christ to die for us, that we might not perish, except by our own fault. He sets "life and death before men," and calls upon them to "choose life," that they "may live;"—if they will not come to Christ they perish under an insupportable load of guilt and shame, for having preferred animal pleasures—which, when they are the supreme pursuit, are the pleasures of sin—to *Life Eternal*. Shall any of us be guilty of such folly and madness? Come to the LIFE-GIVER, —lay hold on ETERNAL LIFE. •

Six Sermons on the Inquiry is there Immortality in Sin and Suffering? also, A Sermon on Christ The Life-Giver: or, The Faith of The Gospel. by George Storrs, Editor of Bible Examiner. NEW YORK, 1855.

Seekers of His Glory *from page 1*

Pioneers, the men who acted a part in the work when the first, second and third angels' messages were first given, to stand in their place in His work to-day." (*The Ellen G. White 1888 Materials* p. 1801-2)

In addition to these thirteen individuals named by God's messenger as being Pioneers of God's final movement, there were others, whose writings or work was endorsed by God's messenger. These also are foundational Pioneers.

J. N. Loughborough

"Elder Loughborough's book should receive attention. Our leading men should see what can be done for the circulation of this book." (*Counsels to Writers and Editors* p. 145)

Uriah Smith

"We can easily count the first burden bearers now alive [1902]. Elder [Uriah] Smith was connected with us at the beginning of the publishing work. He labored in connection with my husband. We hope always to see his name in the *Review and Herald* at the head of the list of editors; for thus it should be." (*Selected Messages Book 2* p.225)

A.T. Jones and E.J. Waggoner

"The Lord has raised up Brother Jones and Brother Waggoner to proclaim a message to the world to prepare a people to stand in the day of God. The world is suffering the need of additional light to come to them upon the Scriptures, - additional proclamation of the principles of purity, lowliness, faith and the righteousness of Christ. This is the power of God unto salvation to every one that believeth." (*The Ellen G. White 1888 Materials* p.1814.)

Finally there are a large number of workers who first worked in various new departments of the work whom God's

messenger called Pioneers: e.g. canvassing, George King; medical, Dr. J.H. Kellogg; educational, P.T. Magan and E.A.Sutherland; Europe, J.N. Andrews; etc. These Pioneers all made invaluable contributions to the gospel work. For the purposes of studying the doctrinal foundations of the Seventh-day Adventist church, all these mentioned above, as a "cloud of witnesses", are not included in the narrow definition of Pioneers given in *Counsels to Writers and Editors* p.28: "We are to repeat the words of the pioneers in our work, who knew what it cost to search for the truth as for hidden treasure, and who labored to lay the foundation of our work. They moved forward step by step under the influence of the Spirit of God. One by one these pioneers are passing away. The word given me is, Let that which these men have written in the past be reproduced."

We have attempted to show from God's messenger to the Remnant Church: a) who are the pioneers who laid the foundations of our church; and b) the importance of reproducing their writings.

— Concluded RF •

"Those who endeavor to obey all the commandments of God will be opposed and derided. They can stand only in God. In order to endure the trial before them, they must understand the will of God as revealed in His word; they can honor Him only as they have a right conception of His character, government, and purposes, and act in accordance with them. None but those who have fortified the mind with the truths of the Bible will stand through the last great conflict. To every soul will come the searching test: Shall I obey God rather than men? The decisive hour is even now at hand. Are our feet planted on the rock of God's immutable word? Are we prepared to stand firm in defense of the commandments of God and the faith of Jesus?" (*Great Controversy* p.593-4)

Oneness in Belief and Practice — Christ's Heart's Desire

From page 2

sesses. And this new manifestation was necessitated by the opposite, the invasion of creation by the law of self-serving love. While God's character is the basis of oneness and unity, Lucifer's choice to serve himself brought selfishness, disunity, strife, and variance.

We see this separation in the "war in heaven" (Rev. 12:7) resulting in a multitude of heaven's inhabitants losing their place there, removed from the fellowship they had known. We see this same disharmony when the parents of our race first hid from God, then turned to blame others for their own choices to sin, and finally lost their place in Eden. The common origin of both experiences was a self-seeking, a turning from God as the heart's focus.

That is where we are in ourselves—concerned only for ourselves, what we want, what we think. Only by the Holy Spirit's bringing back to us in a growing way the image of God, His selfless love, can we experience that "one accord" Christ prayed for us and Paul yearned for the Philippians to experience.

When the disciples of Christ saw this spiritual truth through Calvary's trying experience, they were enabled to grasp what the cross means. Christ was able to open to them "in all the Scriptures the things concerning Himself" (Luke 24:27). In a few days they turned from their infighting over who was the greatest, to being of one accord. And that condition God could acknowledge by the power of His Spirit at Pentecost. The understanding and experience through which they went parallels that of those who will receive the latter rain outpouring of the Holy Spirit.

What then can we do to come together in a similar understanding and experience? How can we overcome the ungodly differences between us that disgrace God? A revelation to our self-cen-

tered hearts of the cross, of God's self-sacrificing love, must be allowed to do its work by the Spirit, to the place where like Paul we can confess that the "I" is crucified with Christ, and that the life we live is now His life (Gal. 2:20). God's Spirit will replace our carnal, Lucifer spirit, as God works to restore His image in us. As Christ said, this will be glorious and will testify to the validity of His mission to earth in revealing His Father. The experience of unity begun by our Adventist pioneers, coming from various backgrounds to join one another on Bible truth, will be carried to its conclusion. That experience may be ours!

Who is a wise man and endued with knowledge among you? let him show out of a good conversation his works with meekness of wisdom. But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace. James 3:13-18.

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